

I. Notes on articles

II. A Manchukuo Message Aug 1932

III. Lloyd Henderson

IV. Carrying thru in Manchuria Feb 1933

V. Magnificent Harvests of Manchujuo Feb 15, 1934

Notes from Articles

1. Li chi-un's wife visits Korea after 15 yrs  
He is disgruntled 1931 Mch
2. 1931 trip Milsan. Cook deacon Pak's passport  
Village has three: Pak, Li, Kim. "I brought the  
Pak one & put my photo on it"

Chung Ju, Korea.

December 15th, 1910.

Dear Father Cook:-

Some times while at home in the States we had the joy of packing our trunks for a Summer outing at the Shore, and thought we had many things to remember but they were few when we compare them to the necessary articles for a trip in the Country through the wilds of Korea, especially when the cold North winds are blowing, rivers are frozen and we feel we though we too are freezing.

We have thought and planned much for a trip together to the little Christians groups in the valleys of Mr. Cook's territory, but other things had to come first. Most of our Spring and Summer were given to the overseeing of the Mission House, where we are now living and for which we had thankful hearts when Thanksgiving came. After moving we thought now we can go, but another delay came in the illness of our Doctor. He had to leave the Station and go to Seoul for consultation, so Mr. Cook again took up building in the oversight of our new Duncan Hospital, and we still staid at home. Letters had been sent to the various Churches telling the Leaders to come to one of the Country Seats for a week of Class Work, but another messenger had to be sent to hold the meetings without us. The Spirit forbade Paul going into Asia and we sometimes felt it was forbidding us. A telegram from the Doctor stating he could come home was enough warrant to send a special courier out to our Bible Woman, asking her to meet us on the following morning at the Railroad and we would start. Did we? No heavy rains made travelling impossible so we smiled and wondered why. After it cleared off in the face of a sharp, biting wind the men came to carry me the Forty Li to the Railroad. Riding in Philadelphia trolleys is cold but suppose you travel for five hours in an open chair, would you not at the end be glad to sit on a hot floor and have your hands and feet rubbed by willing and loving hands.

While I was coming this way let me tell you a little about the Bible Woman. She is not very young, yet the weather never seems too cold for her to go. Some river streams she could not cross, for the water had risen and they were freezing, but her husband who is a faithful worker for our Master was willing to wade them carrying her on his back, which is good Korean custom. It has been a desire of hers for some time to make a country trip with one of the American women and so she was willing to travel until "she was on the point of dying" as she expresses it, to visit the lonely women in the country with the foreigner, of whom she had told them much.

The leader of the little Church at Chochi-In in an inn keeper and his inn is a popular place because he treats all according to the Golden Rule. After our Cook had prepared our Supper, (on account of taking the train early in the morning we were compelled to sleep here over night) he soon came back and said it was hard to find a place to sleep. In one room 8' x 7' only twelve men were asleep and in another ten, and he had no mind to sleep with them. He was given the room where the man of the house usually sleeps but because of the extreme cold part of the night he sat up.

After prayers this morning with a few of the Christians we moved on to the Railroad and at 10.30 we had taken our places in the rear car of

a freight train. We have often thought that the Italian laborers who travel in our land have small and uncomfortable cars, but you should see the thrif class coach on this country. Hard wood seats with low backs, hardly any fire and dirt without end. We left this conveyance at three o'clock in the afternoon and a short walk in the crisp air soon brought us to the home of our Bible Colporteur. He placed a nice clean room at our disposal and soon Supper was served to us in Picnic style.

This little village is given over to Ancestral Worship and our Church attendance was small, averaging about ten women at each meeting, although the men totaled about forty. We arrived here on Saturday night and had services beginning with Sunrise prayer Meeting until late at night, part of the afternoon was given over to house visitation. Before we left on Monday morning with the "Chosa" I examined two women who desire to become members of the Church. The women are very nervous when we catechise them, and so was I, because this is the first time I have been out in the country among the country people, also my first experience at examination.

Here I am in the little Church at Torani. All the other members of the party walk and I ride in the Chair, so I was the first to arrive. A Circus coming to town could not have attracted more attention, and although the room is small, dirty and dark, yet they keep on coming. To one woman who is a Believer persecuted by her Husband we talked for a long time. Others wanted to see my clothes, feel my hands, look at the whiteness of my skin and then wonder what queer creature I am. Soon came the call to Dinner and they carried in the little table with the rice and "Kimchi". I had brought some of our own food for strange to say as yet I have not mastered my dislike for Korean diet. While we eat they come and go, and some few are enjoying the table prepared for me. It makes little difference to a Korean which dish he eats from, either his own or his neighbors, nor if he wipes his chopsticks on his dirty clothes. Some how their "KIMCHI" has an odor of its own and as I tried to swallow my little lunch I had to pray all the time asking that it would stay down. After Dinner we had Service and including those who came for a sight see we had about seventy. Bahis yes and they cry and fret exactly like any other children, only Korean children beat their mothers freely when they do not have their own way.

After we left this little group we made a mountain climb. The chair coolies are inexperienced and will persist in swinging my chair like a ship tossing in a storm. They managed to tumble me into a ditch, so as we went up and up I thought my own feet were more safe for travelling. The higher we climbed the more beautiful it became and one has to be unappreciative of Nature to refuse to see some grandeur in Korean mountains. After reaching the base of the mountain we came to the "KORI CHANGS", which are the tombs of ancient Kings. The Japanese are now opening them and taking out the relics, so we had an opportunity of seeing the nice rooms which they had built to inter Kings.

About night we reached the next resting place and found some of our Christian friends waiting for us. The Koreans often have two names for their villages and to "KUSAT" I could give several names but I think the most appropriate is "Old Ladies Retreat". Young married women beginning at the age of 12 and upwards are numerous in Korea but here I have hardly seen a young bright face. The Gospel seems to appeal to the young men and their Mothers while the little girl bride stays at home and watches the house. Our Church is in the home of the Leader of the Village and it has an aristocratic air, partly because he is a "Yang Ban" and partly because he is the political Leader, also.

The Believers put themselves on one side of the room and the Unbelievers on the other, the sheep and the goats, but we had a most interesting meeting with them.

The following morning a headache kept me in bed so I could not meet with them and some had walked five miles so as to see us and they waited until three o'clock in the afternoon to see me. As the Bible Woman had gone to another village, I had a meeting with them alone. They asked me to teach them to sing, read the Bible and pray, so I began the singing. If anything is awful it is to hear these old ladies sing, especially the toothless ones. How thankful we ought to be that our grandparents can buy teeth, although as a race the Koreans have teeth far superior to ours. My Old Ladies Society was good to me, they brought me eggs, dried persimmons and walnuts, and when the call came to again pack boxes and move onward, they followed us to the next village.

Here we called on a "Yang Ban". Calling on the rich people of this land is something like obtaining entrance to the "Four Hundred", and always it is not easy. However, I was taken to the Woman's Room and Mr. Cook went around to meet with the men. They were cordial to us, listened well to the Gospel Story and extended an invitation to take the noonday meal with them, but I had seen the pig stealing the meat, and heard the Mother telling the children to capture the pigs and bring back the meat, so I thought it would be best to leave the Bible Woman enjoy the rescued meat while we moved on to the next group. I do not think any aristocrat in American could guard his daughters with more care than this old aristocrat does his, even Mr. Cook was not allowed to come around to speak to me, but a messenger was sent to the Woman's apartments saying he would like to see me, so I went out to the open courtyard and talked with him.

A glance soon tells us whether or not we are coming into a poor or comfortable village and I think the word "Poverty" should be written in large letters over this little hamlet. Surely there is no poverty equal to ignorance and this without doubt is the place to find it. We have to sleep in the room which they use as a Church. The further we come the worse the rooms seem to get and here we find a post in the middle of the room where the "B-B's" have a continual procession. The group is small but we had a splendid attendance and some few are willing to consider the "Jesus Doctrine".

Thursday morn has dawned and as trains, even in Korea, have a regular time for departing, we had to rise early and get off to the Railroad. The men here, although ignorant have enough of the natural Law in their hearts, to willingly carry our loads to the Station, refusing any remuneration for their service. After a short trip we left the train and came back to the primitive method of travelling by hand power. Some Koreans have the idea they can do just what they please with the foreigners, but when they have our dignified little Helper and Mr. Cook to combat with, they decide differently. Several times I have overheard the Cook quietly telling them it would be just as well for them in the beginning to mind the "Moksa", as to argue with him. I think this day's ride should be called "Up the Hudson" for part of our road lay along a river bed, towered over by high rocks, which are a beautiful sight.

The Cook said to me tonight, "Poo-in (lady) the quicker we go home the better", and if things continue to grow worse instead of better I think I will have to agree with him. I wish you could see the room where we sleep tonight.

We have to stoop to dodge dirty old bags of herbs, beans, rice and all other curiosities peculiar to a Korean house. Tonight the Bible woman and myself are meeting with the women while the others have gone to another room for a meeting with the men. Here Mr. Cook has to do some disciplining. Why? The leader of the Church and one other man have married their little sons about ten years of age to heathen girls, which is not only against the laws of the Church but also against the laws of the Country. Many women have come but only three seem to know what our real errand in life is. They think all they need to do is to say they believe and they have much confidence in the way in which they emphasize these words. It is hard to teach people like this and we hardly knew what like of thought to present to them. Because they believe they did not want to know the meaning of Salvation, and on account of the recognition of their sins they did not care to hear about sin, so I thought I would try to teach them some little about Love, which they know little about.

Can it be possible that Friday morning has dawned? Again we have to travel quickly to catch the train. It is cold and I think that Mr. Cook and myself feel the cold least of all, for we are warmer clad. Today I persuaded the Bible woman to ride while I scrambled over the Hills with Mr. Cook. Our hearts were rejoiced to see some Mistletoe and after we had secured a little our Helper climbed the tree and cut off enough for all members of the Station. This will make our homes cozier at Christmas and we are so glad to have it. We reached the Station a few minutes before the train departed but have not enough leisure to eat, so journeyed on until we came to "Ok-Chun" where our Helper lives. We reached his home about six o'clock and found his house large enough to accommodate us without taking his sleeping room.

The Church here is just in its initial stage and because our Helper who is also a stranger in the Town (having only moved there several months ago) we did not have so many sight see-ers coming in upon us. On Sabbath there was a good attendance among the men but only three women. In some of the villages that are about Ten Li away (three miles) the people are beginning to study the Bible and want Teachers sent out to instruct them. On Monday we all made a trip out to one of these little groups. The wife of the leader is blind and while she heard others speaking of my stranger clothes, white skin, etc, yet it all was denied to her. In speaking to strange women at first I cannot always make them understand me, yet to her God gave the understanding and she would tell the others what I was trying to make known. We left the Bible Woman here for the night, for some of the women were earnestly seeking light and we wanted her to help them, One widow woman was anxious because her son had believed, and had cut off his hair. She wanted us to find a good wife for the Son, but I thought that was too big an undertaking, so told her to Trust God and he would doubtless give her a good Daughter-in-Law.

The Sun was about setting as we came back over the Hills. No matter where we go in Korea we come to the Hills, they are always with us. The wind was biting and we were glad to the hot floors when we came back to the little mud house of our Helper. It is surprising how kind these people can be. They realize we give up much earthly comfort when we visit them in their little straw thatched huts, yet they will do all they can to make us comfortable. Early in the morning and late at night a fire is built under the earthen floor and when the body is cold to throw down a blanket and rest there for a while is a splendid way to take the ache out of the bones

This morning after breakfast (the day is Tuesday) I rested then later made a few visits on the Christians in the village, also on some of the "YANG BANS" who have refused to listen to anything outside of Ancestral Worship. Some times we pity the little tots outside in the cold without any clothing on them, but when we see these old people ready to pass on and laughing at a Doctrine that holds out to them Eternal Life, yet they know it not, our pity is greater, for what matters the cold of this world when we compare it with the coldness of Death without any hope.

Our bread box is empty, the food boxes are getting lighter, so homeward we must go. God has been so good to us. He has cared well for our bodies and has helped us to feed those we came to seek on the Bread of Life, and even when it was necessary for Mr. Cook to sit out in the open air as we held a meeting, He kept him in safety. He has given us bright, beautifully, sunshiny days for travelling. He has given us patience in dealing with strange coolies and we hope He has permitted us to witness for Him.

Often we wonder how God can take our feeble words and use them for His glory but when we feel we are failing our hearts are reminded that some one is always praying for us, for,

"We are always wondering, wondering how,  
Because we do not see,  
Some one unknown perhaps, and far away  
On bended knee".

and now that we have seen and met with those women in the country who alone are trying to learn of God, will you pray that during the coming months He will give us more of the Language and grant we may again go back to them and help them in their search for the Christ Child.

Cordially, with love from your children,  
Maudie & Tom

Aug 12 1932

A MANCHUKUO MESSAGE

After the last hurried weeks of speaking, visiting, and packing Mrs. Cook and I sailed from San Francisco on the second of June. Coming the southern route we touched at Honolulu and disembarked at Yokohama. Stopping two or three days in Tokyo we visited our friends Dr. and Mrs. Reischauer who are missionaries of our Board and work among the Japanese. Dr. Reischauer said on account of being Americans they feel the cold shoulder from the Japanese; and while in America they felt the cold shoulder for being from Japan. The common people in Japan seem to fear the Fascist military leaders almost as much as do the Chinese in Manchuria. Their taxes are terrible and in many places the Japanese farmers are on the point of starvation. The yen has fallen till it takes three instead of two to make a dollar. The present military regime however are said to have the best worked out program and really to have at heart the welfare of the common people - strange as it may sound.

When we reached Korea we found everything going on quietly; schools, hospitals, churches all progressing and everyone busy. But upon crossing the border into Manchuria a spirit of unrest and uncertainty is felt: soldiers are everywhere in evidence. The usually talkative Chinese are quiet for fear of being quoted. Fighting still goes on chiefly in the west and north from us. But Siping had a week's warfare when the valleys rang with shot and shell. Japanese planes bombed the town but did no damage to American property. Chinese and Koreans were panic stricken and swarmed over the fences or to our grounds like water flowing uphill. Many refugees were fed at the hospital for a few days. The hospital is popular because all sides get treated alike. The goodwill of all contending parties toward us is our chief protection from being molested.

When the siege was over Mr. and Mrs. Henderson came out to Moulton with an armed escort of five mounted soldiers for fear of robbers. Having received the reluctant consent of the U.S.A. consul at Moulton for our return to Siping we came in by the same carts and escort that took the Hendersons out - with the stars and stripes waving at the head of the cart. A tiler had to ascend and remove some rifle bullets from our roof. The town of Siping (25,000) is quiet; the streets deserted; not even the song of pedlars calling their wares; carts and animals keep hid away for fear of being commandeered by soldiers or robbers. We have been here a month now and the road is clearer for travel but the poor farmers in the country are robbed almost every night. We met bands of Koreans robbed of everything trying to make their way back to Korea but they were turned back by the soldiers. What the robbers leave the soldiers take, not even sparing a nest with a setting hen. We have received no mail for three weeks. The messenger we sent to Moulton (100 miles) to post our letters had to come back without even a newspaper or letter, result of Manchukuo Post Office not being organized.

Our churches are failing in their finances; they cannot carry their pastors' salaries; the summer class cannot be held. A DVBS with 132 Korean children was held here to keep us busy. A Bible class for the whole church is planned. Our presence is a deterrent to marauders and a real protection as well as comfort to the people. Otherwise our houses might also be looted. We know that we have your prayers and continued interest.

Faithfully,

W. T. Cook.

Siping, Manchuria.



LLOYD PUTNAM HENDERSON

1895 - 1932 : 37年

Although numbers from our Mission have been called upon to lay down their lives in service on the field, Lloyd Putnam Henderson, by his sudden death on October fifteenth 1932, at the hands of an unknown assassin, was the first member of the mission, in its nearly fifty years of history, to receive the honor of a martyr's crown, and to be called into the presence of his Master in this peculiar way.

Mr. Henderson was born in La Grande, Oregon, August eighth 1895; and was graduated from the University of Washington in 1916; and from Princeton Seminary in 1919. After a year's experience as pastor of the church at Elmer, New Jersey, he was appointed to Korea by the Board of Foreign Missions, and with his wife, Helen McQuilkin, came to Korea in the summer of 1920, at which time he was but twenty five years of age.

When the mission was considering the assignment of Mr. and Mrs. Henderson to the station in Manchuria, some felt that such young people should not be sent to so distant and isolated a post. However in February 1921 Mr. Henderson accepted an invitation to go and see for himself. For a month he was shown the Korean farmers in their homes, the faithful and earnest Christians already meeting in large numbers near Sinpin and eastward. Upon his return he expressed himself by saying he had made his own decision to enter the Manchurian work. This he never regretted and the twelve best years of his life were given unsparingly to the Koreans in this new field. Mrs. Henderson assenting to the project they arrived together in Sinpin, or Hingking as it was then called, in October 1921.

Early in the work Lloyd showed both a liking and a fitness for the semi-pioneering nature of the work. He possessed remarkable independence of spirit and initiative. He did not wait for the work to overtake him. Soon after his arrival he said "I've been grinding at this language so steadily, aren't there some churches we could visit?" A trip was immediately arranged. In addition to teaching in classes and Bible institutes, visiting in Korean homes, and work with young people, there was also opportunity for frequent trips of a more pioneering character. For this part of the work he was qualified in body as well as in mind. In height just over six feet, he combined in a handsome physique both strength and agility which made him at once a fine athlete and an unwearying traveler. Among those in the station he was our most skillful tennis player, and whether as partner or opponent his never-failing courtesy and cheery smile added greatly to the enjoyment of the game.

Before the separation of the North Manchuria Presbytery from the immediate care of the station several exploratory trips were made beginning in 1927. Then in 1929 Henderson undertook alone a trip of six weeks with Harbin as the jumping-off place. Undismayed by the unknown trail he successfully completed this trip into the most inaccessible recesses where the Korean Christians were settled. The journey was down the Sungari by flat-bottom steamer to the Amur, and then some distance up the Usuri River. He saw much that was wild. The steamer was partly armored against attack. Opium was a popular commodity and a common crop against which he was able to register his protest. Henderson was never venturesome but he felt the lure of a new trail. Due largely to his enthusiasm on a later trip made in company with Mr. Cook and Mr. Kinsler it was decided to take a day off and pay a visit to the shores of Lake Hinkai which lies on the border of Siberia and Manchuria and has been visited by comparatively few travelers.

During 1931-32 there was more disturbance than any time since the opening of the station in 1921. The occupation of Moukden and the establishment of the Manchukuo Government were attended by much banditry throughout the country districts, and on one occasion Mr. Henderson, returning from an itinerating trip passed right thru the firing line unscathed. He was the last man to think of himself as a hero or to seek to make such an impression on others. When he returned to Sinpin with Mr. Cook in September 1932 he was warned that the journey might be dangerous, but replied: "In spite of possible danger my place is among the Korean Christians." In his last report to the mission regarding the Church in Manchuria he quotes: "it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf." These words became applicable to him in a peculiar way.

The sudden and tragic death of one only thirty seven years of age leaves us with a sense of desolation that is irreparable. When in our study, the Korean pastor and elder with silent tears coursing down their cheeks said: "IT was for us he died. He is martyr to the faith." We will not attempt to describe what it means to those nearer to him, but our sympathy goes out to Mrs. Henderson; to his children, Dorothy and Lawrence; to his brother, sister and mother. Through an inscrutable Providence his life was arrested in the very midst of it; but the influence of his life cannot be taken away. It remains as a blessing and a challenge.

"O Henderson! The man! The brother!  
"And art thou gone, and gone forever?  
"And hast thou crossed that unknown river,  
Life's dreary bound?  
"Like thee, where shall I find another,  
The world around?

June, 1933

W. T. Cook  
T. S. Soltau  
F. Kinsler

P E R S O N A L R E P O R T S

1929

1930

1931

19

1933

19

1935

1936

1937

1938

1939 —

PERSONAL REPORT OF W. T. COOK  
Winking, Manchuria.  
June 6, 1929

As the farmers seem never to weary of sowing their early seed, so the missionary seems - I say seems - from his constancy never to lose an opportunity of telling what he has done, and how his seed is taking root. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again, bringing his sheaves with him. Or put more concisely "They that sow in tears shall reap in joy". Perhaps we do not weep enough, at any rate the sheaves often seem too small for over much joy.

However there are not wanting some sheaves of joy this year. We rejoice that not all the young men have turned Bolsheviki; we are glad to report that not all the discontented have moved to Milsan in the north. We are glad that not all the loyal pastors are in jail; and not all the influential elders are held for ransom by the Chinese Magistrate. We can also report instances of earnest faith, sturdy endeavor early-morning-prayerfulness, increased church membership. It is a joy that the poor have the Gospel preached unto them; that the sick are healed; that actual prisoners were freed; that many bound to these many years have been loosed from the power of evil and brought into the light of His glorious Kingdom.

*(From here used  
by publicity  
of Board Winter  
1929-30)*

In October for the second time in two years several weeks' travel took me up to the northern churches of Mok-nung-hien, and Tong-nung-hien. Here old friends were met and counseled with; some wrong doers were remonstrated with; some earnest evangelistic sermons were preached and meetings held. In one church a special session had to be held on the spur of the moment to satisfy a young Korean woman who was undertaking a kindergarten. Aghast for lack of any technical knowledge of the subject still I was compelled to proceed before the whole congregation intent with interest to see an off-hand exhibition of how to entertain the young with profit. All I can report is nobody left the church during the performance.

In one church better than a basket of fruit were ten Testaments and ten hymnals received as a complimentary gift for past favors received. At one place the chief item of interest was to take the photo by request of the young women playing tennis. At one place I walked five miles on the railway tracks by moonlight to reach the church, and slept in a log cabin - giving me belated Lincoln thrills. To the last church, Lot-o-si (sounding in Korean like, I cant come) I really arrived and was gladly welcomed. The Koreans have rice land on lease; they were watching by night - not their flocks but crops - for Shantung immigrants and Russian beggars make havoc of the standing sheaves by night. In this town they had secured homes and erected a church as clean and bright as a show window - tho just a little chilly. They never

let me rest; never wearied of asking questions; of looking thru all magazines and any photos on hand. I was supplied with nine pounds of pure honey: had all the fresh milk to drink one could wish. Far different from Korean work-cow beef, and Chinese precipice-beef is that obtainable along the pastures of North Manchuria where Russians introduced their own stock. I would report it tender, juicy and cheap. One old Korean I met had raised several thousand pounds of honey during the year as his occupation. I met a beggar-princely looking old Russian epiarist, a former Greek church priest. Deprived of keeping churches, he keeps bees. Whether from design or of necessity he was dressed as in abject poverty; but with a musical voice, gracious politeness and a mystical long-ago look in his face he informed me his stock of honey had all been disposed of.

I have read that the Soviet Government encouraged the Baptists as a back-fire to the Greek Church, but now they repent of even this good. The new Ruble - par at fifty cents gold has responded to communism by depreciating to less than twenty cents; consequently Russians and all associated with them are bankrupt all along the Chinese Eastern. A new scheme for merchants on this line is to charter a car a year at a time to live in and sell from. The rent includes one or two free hauls to headquarters to replenish the stock and then back perhaps to a new place of business. These rail-siding villages are mostly Russian and the unused rolling stock is thus made to bring in a revenue.

But what impressed me most is the long-distance Christianity! It travels along way past any touch with any foreign missionary. At one church is a leader who believed for thirty years and had never seen a foreign missionary. The message went along Korean channels to Korean hearts and brought them to the heart of God in life and faith - it was still Christianity! At one place farther north I heard of a very isolated group who in the process of moving forgot which day was Sunday, so decided upon a day; and when a year and a half later they were visited by an evangelist it was discovered they had been keeping Thursday. I heard of one man who, unable to obtain a printed copy of the hymnal prepared a blank paper book and copied out all the hymns from his neighbor's. He was more fortunate than St. Columba who in the sixth century had his copy taken away from him by his Irish host Finnian when it was completed.

When one sees the Korean scattered from their native land, when persecuted in one place fleeing to another, toiling with hard hands in the soil, faint yet pursuing, one often thinks they cant hold out. But when one sees them stolidly struggling against odds, winning a living seeking to educate their children, carrying on the church, and not laying down the fight or giving up, one cannot but wonder at their stamina and faith. It encourages us not to lay down the struggle we have undertaken on their behalf until we see them safe folded under the One Shepherd, in One Fold, His Church. A year's service on the field seems a slight and unavailing one compared with what we are always hoping to accomplish. But we know He will watch His garden: he will water it every moment - till it bears sheaves in abundance.

PERSONAL REPORT OF W. E. COOK  
Minkiang, Manchuria  
June 11, 1939

Manchuria like other portions of China suffers from chronic restiveness. And this year is no exception, the spirit seeming more acute than usual especially among the Koreans living within the bounds of our South Manchuria Presbytery.

The Church is holding its own but under difficulties which are new and changing. Waves of social and political unrest sweep over the church, at times seeming to submerge it and again receding only to leave it in confusion. With the political purpose of consolidating their influence, the Rulers of the Korean people press in on every side; trying to make the Koreans conform and join organizations the motive of which is to unite the two peoples. On the other hand the Korean Independent Socialists continually press on every nerve to make the Koreans remain independent. The church, the schools, the farmers caught in the whirl of these two contending factions are between the upper and the nether millstones, catching it hard from both sides no matter where their sympathies lie.

Recently I had to make a trip of some three hundred miles by cart to interview a Chinese Magistrate who has been suppressing the church meetings in his county with a severe and unrelenting hand. The magistrate in question is known to have an anti-Korean complex and seems moreover to be in financial obligation to support the Koreans; having received - so it appears - several thousand dollars to handle the Koreans as directed and make it rough. Word now comes of his recall to Moukden and another - and let us hope - a better man being sent in his place. We are daily hoping and praying that the Christians may once more be permitted to meet together for worship.

Early in November Mr. Cook and I paid a visit to Sarwonpo, a church north from here two or three days' travel, with the purpose of holding a Bible class. After the class which was well attended both by men and women we proceeded further north and east to a district called Kusantsu where there are two rather isolated groups of Christians. The first of these is a Korean colony in the heart of town where the Koreans have a large block of buildings and grounds rented from the Chinese. Here they have an unusually fine large gas engine and rice mill; separate sleeping quarters for Chinese laborers; a Korean school and dormitory for the boys; a business office and store; residences and a private place of seating for church. The place and people are nothing if not enterprising. About fifty met for evening service.

Going on five miles further to a place out in the country we found a meeting of over a hundred where never before had there been a foreign missionary so we were assured. This country is under yearly tribute to bands of robbers who levy on each household - Chinese or Korean - as much as five to ten dollars gold per year. This money is first collected and handed over to the robbers in a lump sum through a middleman who fraternizes both with robbed and robbers. Earlier in the year the evangelist's son a boy of sixteen was seized along with one Chinese child and held for ransom for about twenty five dollars gold. This seemed a transgression of the robbers' truce to contributors; but it was a special means of supplying an immediate urgent need of sustenance when they were soaked with summer rains and plagued with hunger. There went up a great shout of joy when the two kidnaped youths were returned by the middleman mentioned above. This despicable individual I met and talked with, though I was fortunate in not seeing his principals.

By this time the robbers were away back in Robertson where bands of them live in the winter months, scouring forth in the spring at the budding of the trees. The villages are parcelled out among them by their chiefs; they must not touch on each others' balliwicks; at the end of the season each has to render a report of his takings; and divide heavily with those in authority or accept poor pickings for the next year. The Korean Christians in the midst of all this were living with exterior placidity, hope and happiness alternating with trepidation. We experienced a thrill in being the first missionaries actually to visit the groups; but when it was over there was also a sense of relief at leaving the whole place behind and being well on our homeward way.

Not more than a month elapsed after our return before a fight occurred in the place we held the class. Here two opposing factions of Koreans set to with the desire to finish each other up. Those living in the town were world-revolutionists and communists of radical type who accept cooperation, armament, funds from the traditional enemies of their people. The opposing faction is also radical but strongly imbued with nationalism; being independent patriots. The church is of course upset by the disturbance, yet a visit in May found the Christians still meeting and continuing their primary and adult Sunday school. The pastor of this church is in jail in Korea for being too patriotic; his oldest son was killed in the melee for aiding with his people's enemies and revolutionists. The mother and smaller children are still subdued with grief and horror. Please pray for them.

Just now everything seems so calm. The sun shines; birds sing; rice fields sprout into greenness - such peace! And yet such conflicting motives; opposing purposes; and actual conflict just under the surface! All this cuts into the unity of church for the Presbytery extends over all the areas concerned. Holding central classes is a problem. The attendance at Bible Institute is cut into by these many-sided difficulties.

To make it worse even the nationalists around us are avowed atheists, teaching atheism, communism, revolution, and companionate marriage in their schools where Christian members of the boys scouts are positively prohibited from attending Sunday School or are expelled. So it often follows that our Christian youth wishing to secure an education find the only middle school available is one of which control is in the hands of out and out atheists. Were it not that the sentiment of some of the teachers and many of the students is still leavened with Christian knowledge the pressure would be even worse. This condition is largely imported direct from Soviet Russia whose attitude on all questions except that of nationalism is accepted as above argument and feverishly put into practice. Many Christian parents rather than send their girls to a school which teaches companionate marriage in a radical form are compelled to let the flower of girlhood grow up with a most incomplete schooling.

Hoping for better conditions many Koreans have moved to the north settling in Wilson, but latest reports say they also are suffering persecution. In this northern place land is cheaper and quite fertile; and may be owned by Koreans who become nationalized while here it can only be rented. So with high hopes up they sail for the north selling household belongings to pay travel expenses only to find not a haven of rest but one of much the same turmoil as here. Two pastors moved up there this spring and find they cannot even secure Bibles and song books for the new members: so we send to them by post supplying their urgent need.

The Koreans are a mysterious people, driven, pressed down, squeezed out yet never giving up. One scarcely ever hears of a suicide under these conditions of hardship even among the unbelievers. Seeking a chance to live on they go to the ends of the earth! No venture is too strange, no land too distant for them to try. And the church goes with them often comforting and encouraging, sometimes restraining them; always bringing life and hope, education and enlightenment in the midst of all discouragements.

It is among these people our past year of service was spent. Often it is we who are encouraged by the Koreans, never giving up with a world of obstacles against them. Surely they are "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that they may show forth the excellencies of Him who called them out of darkness into his marvelous light"

(end)



Personal Report  
1931

PERSONAL REPORT OF W. T. COOK

June 1931

"Behold the former things are come to pass, and new things do I declare" Isaiah 42:9

"There is no new thing under the sun" Ecclesiastes 1:9

The writer of Ecclesiastes evidently had not met Bolshevism yet when he said "there is no new thing under the sun". During the year 1930 one met with so many new things of an undesirable sort that one was surprised to find such an array of unsociable socialism within the limits of South Manchuria. There were new forms of persecution, new kinds of hatred, new sorts of disdain for everything considered desirable by conservative people.

But in 1931 there have been discovered many new things that are a delight. The former things have come to pass and new things do I declare. There are first of all new believers, lots of them - at least never having believed before it is a new experience for them. One youth being examined for his Christian knowledge said: "no, I cannot call the new life peaceful - not in our house, for my parents try to stop me from believing." There is new interest among the young people. New enthusiasm for Sunday School work; new efforts are being put forth for vacation Bible schools. New church buildings have been erected; new pastors called. New shoes have been worn out itinerating.

Many new friends have been acquired. A new young Chief of Police in the City, a young man, grieving over the death of his wife came and spent the afternoon and the following evening talking of America, China and the future listening to the radio and drinking tea.

I have made twelve trips this year, being absent from home 134 days. Several weeks were consumed in travel seeking to open two large churches that had been ruthlessly closed by a disagreeable Magistrate in Chian. Two trips were made to Chian each about 800 li; two to moukden and two to Pangwhacho. But when at last the churches were opened and the people meeting in freedom once more great was the rejoicing. The new Magistrate is an old friend of ours. Bible Institute claimed ten weeks; a trip to the north especially churches around Kilsan was an inspiring one and not soon to be forgotten. As furlough falls upon us we look forward to the speedy passing of the months till return brings once more things new and old in His Vineyard.

(end)

